

In-Existence in a Episteme By Michel Foucault

I. Madness and Civilisation

Excluded from institutions of the classical episteme and then outlawed, first in prisons and madhouses and then in the liminal space of even the French revolution which then was the proverbial beggar who became king in divine madness and violence – aleatory ruptures into the modern episteme where madness became a process of psychoanalytic depression, anxiety and distress which then is outlawed as Freudian therapy which is then modern psychoanalysis and its un-formal logic which cannot be developed as sex is cure because of repression in the unconscious which is standard discourse which if analysed reveals the symptom to be because of alienation which then is a new form of madness.

“I am mad, in a house and seek emancipation for all slaves and women.”
Paul, in Monastic Life, 300 c.

II. History of Sexuality

Fat women then as prototypical spheres considered the perfect idea of a woman and shape of a woman which then becomes thin women in modern capitalism and epistemes which then becomes the problem of appearances through epistemes which then is a Greek Lorca poem of women who are alone and harassed by the violence of episteme relations which are men who are patriarchal because they develop no language – the unconscious is harassed by a language. Language has to be a process of abstraction and even abstraction which is feminine and biased in law – all of this is law – that women are Lorcan about men who are like a Prophetic history in Islam called a man who is intellectual and bearded and speaks Arabic – this then is a women and history of sexuality and psychoanalysis who will free the women of their silence shared by liminal spaces of prostitutes in the present modern episteme.

“Women are spheres in competition now with modern thin subjectivity – alienated then is the image of this history and finding it repentance and confessional”
Pope Francis – modern episteme.

III. College de France Lectures – On Neoliberalism and Entrepreneur of the Self followed by a long continuity and future episteme of in fact pastoralism in a Poem by Nietzsche called in a Pastoral Life.

In fact neoliberalism and self-made men is the future of capitalism and modern epistemes which reflected through the history of appearances and epistemes and languages and forms of images which speak of freedom of even prison houses (Discipline and Punish in one sentence is a panopticonic gaze by Bentham on prison houses which then in Lacan is anxiety of a gaze even in offices and police training on leftists) which then is finally epistemes de-familiarised from the past – changes which change language and customs even religions and clothing and style so much that in fact the practico-inerte is now passive conduct in postmodern life – I call for spatialization as well but as episteme which is structuralist syntax after a

assessment of formalism in language and Raymond Roussel which is about a small bracketing of a small sector called a party or reduction which is about happiness and is a formalism and structuralism of formal rules.

Now long continuities of pastoralism the true future of revolutions.

- IV. Hermeneutic of the Subject – a Image of Prophet and the whole Blue Ink Future in a Representation which then is the Order of Things and even a Full Future Prophecy – the simple and intellectual voice of Sirohi in the future (1989)

I am in a metro. Goodbye and goodluck.